THE CHURCH TOLD OF Mr. ED. BAGSHAW's SCANDALS,

AND

Warned of the dangerous snares of Satan, now laid for them, in his

LOVE-KILLING PRINCIPLES:

WITH

A farther proof that it is our common duty to keep up the interest of the Christian Religion, and Protestant Cause, in the Parish Churches; and not to imprison them, by a confinement to tolerated meetings alone.

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By *RICHARD BAXTER*, A Militant Servant of Christ, for Faith, Hope, and Love, Unity, Concord, and Peace, against their contraries on both extremes.

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ERRATA.

PAge 13. l. 32. for *Amareduci.* r. *Amazedneſs.* p. 25. l. 6. for *Cure.* r. *Cure.* & l. 13. for *impertinently.* r. *impenitently* p. 31. l. 12. for *Perry.* r. *Peury* p. 33. l. 2. r. *up by ſome.* & l. 3. dele *the.* & l. 13. r. *live.* & l. 38. for *unmeaſurably.* r. *unanſwerably.*

THE CHURCH TOLD OF Mr. *BAGSHAW's SCANDALS*,

And warned of his Dangerous Snares.

THE SUMME.

1 Cor. 5. 6. *Your glorying is not good: Know ye not that a little leaven leaveneth the whole lump?*

Rom. 3. 8. *Let not us do evil that good may come: whose Damnation is just.*

Jam. 1. 20. *For the wrath of man worketh not the Righteousness of God.*

Jam. 3. 6, 8, 9, 13, 14, 15, 16. *The tongue is a fire; a world of iniquity: So is the tongue among our members, that it defileth the whole body: and setteth on fire the course of nature, and it is set on fire of hell---- The tongue can no man tame: it is an unruly evil: full of deadly poison: Out of the same mouth proceedeth blessing and cursing---- Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works, with meekness of wisdome. But if ye have bitter (zeal) envying and strife in your hearts, glory not, and lye not against the truth. This wisdome descendeth not from above, but is earthly, sensual, devillish. For where envying and strife is, there is confusion, and every evil work.*

Rom. 16. 17, 18. *Now, I beseech you, brethren, mark them*

which cauſe Diviſions and offences, contrary to the doctrine which ye have learned, and avoid them (But not the Churches, or the innocent for their ſake) For they that are ſuch ſerve not *the Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches, deceive the hearts of the ſimple.*

Act. 20. 30. *Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.*

1 Cor. 11. 19. *For there muſt be alſo hereſies (or ſects) among you, that they which are approved, may be made manifeſt among you.*

Matth. 22. 15, 16, 17, 18, 19, 20, 21. *Then went the Phariſees and took counſel, how they might entangle him in his talk---- Is it lawful to give tribute to* Cæſar *or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? ſhew me the Tribute-money--- Render to* Cæſar *the things that are* Cæſars, *and to* God *the things that are* Gods.

Matth. 17. 26, 27. *Then are the Children free.. Notwithſtanding leſt we ſhould offend them.*

Rev. 22. 15. *For without are dogs---- and whoſoever loveth and maketh a lye.*

Pſal. 15. 2, 3. *Lord, who ſhall abide in thy Tabernacles, who ſhall dwell in thy holy hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart, that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.*

Chriſts own Doctrine and Practice.

Luke 4. 16. *As his cuſtome was, he went into the Synagogue on the Sabbath day, and ſtood up for to read---*

John 18. 20. *I ſpake openly to the world; I ever taught in the Synogogue, and in the Temple, whither the Jews alwayes reſort, and in ſecret have I ſaid nothing.*

Mark 1. 44. *Shew thy ſelf to the Prieſt, and offer for thy cleanſing---*

Matth. 23. 2. 3. *The Scribes and Phariſees ſit in Moſes ſeat: All therefore whatſoever they bid you obſerve, obſerve and do: but do not ye after their works; for they ſay and do not.* (what they were, ſee in the reſt of the Chapt.)

Mat. 7. 1, 2, 3, 4. *Judge not, that ye be not judged: For with what judgement ye judge, ye ſhall be judged, and with what meaſure ye meaſure, it ſhall be meaſured to you again: And why beholdeſt thou the mote that is in thy brothers eye, but conſidereſt not the beam that is in thine own eye?---Thou hypocrite, firſt caſt out the beam out of thy own eye.----*

TO THE CHURCH, AND TO POSTERITY.

CHAP. I.

HAd I ſeen, as I have done, the ſpring, multiplication, growth, and fruits of Dividing-Principles, Diſpoſitions, and Practices in theſe Kingdomes, not being totally innocent therein my ſelf, in my unexperienced youth; Had I ſeen ſo much bloud ſhed, ſo many Governments overturned, and ſo many Miniſters openly reviled, abuſed, ejected, ſilenced, and ſo many damnable hereſies riſen up; and all this done in the Name of God; Had I my ſelf been one of them that have been caſt out of my publick Miniſtry and maintenance, with about 1800 more at once, and ſeen the pittiful caſe of too many Congregations in the land; and all this as the fruit of former Church-Diviſions, obſtinately continued twenty years, (to look no farther) and the new effect of the ſame

ſame ſpirit ſtill working in both extremes; I ſay, Had I ſeen and felt all this, and yet taken the ſpirit, the principles and practiſes of Diviſion, in one ſide or other, for a virtue, or a little ſin, I had been guilty of ſuch horrid, wilful blindneſs, as every Chriſtian's ſoul ſhould hate: And had I ſeen what ſtrong temptations are lately given to propagate theſe evils; and what advantage Satan hath got by the malignity of ſome, to increaſe the bitter cenſoriouſneſs of others, and to pull down the good old principles of Concord, on pretence that now the caſe is changed? Had I ſeen the fruits of Gods indignation againſt a ſelf-deſtroying people, in *Londons* plague, and dreadful flames, and in our preſent Church-convulſions? Had I ſeen what viſible dangers are over us, of a condition yet worſer than all this? Had I ſeen how many thouſand honeſt Chriſtians are in danger of being *ſinners* or *ſufferers* by this evil; I ſay, had I ſtood by, and ſeen all this, and held my tongue, and let men fight like Dog and Bear, and not interpoſed a word of counſel or controulment to the waſting fire? I had been guilty of an obduratious ſelf-ſaving, and perfidious ſilence, unbeſeeming the Miniſtry, or the Chriſtian name.

Having therefore begun long ago to publiſh my Teſtimony and Council againſt the *Dividing-evils*; in 1660 fore-ſeeing the critical day and danger, I took the liberty of the ſeaſon once more, to diſcharge my Conſcience, though with ſlender hopes, and to reaſon, and even beg for Peace; that had it been poſſible as much as in us lay, we might have lived peaceably with all. When thoſe opportunities and hopes were gone, (and ſome glimmering once and again ſince vaniſhed,) *one ſide* having diſcharged me from ſpeaking *to them* any more, and God I think diſcharged me at preſent, I ſaw nothing more to be attempted but with *the other*; whoſe duty for *Concord* and *Chriſtian Love* (after many years ſilence) I opened in a Treatiſe called *The Cure of Church-Diviſions*: But yet would not publiſh it without an *Addition* of the Duty of thoſe Paſtors that moſt complain againſt ſeparation, leſt I ſhould exaſperate their minds againſt thoſe that I inſtructed, and ſhould tempt them to overlook their own miſcarriages. But more of this then I there adjoyned, it could not be expected that the Licenſer ſhould paſs.

The only man that roſe up againſt this Writing with furious indignation, was Mr. *Edw. Bagſhaw*, a man that had before writ-

written against Biſhop *Morley's* Letter publiſhed againſt me, and lain in priſon many years. And gave the world a notable proof of one of the chief paſſages diſpleaſing to them in my Book; *viz. That there is a marvellous affinity between the ſpirit of Perſecution, and of ſinful SEPARATION, though ſeveral opinions or capacities cauſe them to operate ſeveral wayes.*

By this time I diſcerned the *guilty* from the *innocent*, by the *Cry* which ſignified their ſmart. I had ſeen ſo much of the workings of that ſpirit, that I expected not to eſcape their ſharpeſt cenſure. And verily, I expected neither preferment, nor ſo much as *Liberty to preach*, as a reward from the other ſide, inſtead of the favour of thoſe that I knew I was to loſe. Nor yet had I ſuch a contempt of them, or a deſire to be bitterly cenſured and reviled, as to invite men to it (as the *Circumcellians* importuned men to kill them.) I foreſaw that ſome intereſſed men would be angry, as ſuppoſing that I would hinder their alienating work, though they could not deny but that I ſpake the truth: I foreſaw that many that look but to the preſent day and place, would ſay, It was unſeaſonable, and ſerved the Prelates deſign, not conſidering that their deſign is not to bad, but that ſome things which ſeem their deſign, do alſo ſeem the deſign of Chriſt, and his Churches good, and mens ſalvation. I foreknew thoſe that make uncharitable Diviſions their very Religion, would make it a part of their religious dutys to call me as bad as their diſtempers do incline them. Theſe things I prognoſticated in my Preface. As *Tertullian* ſaith of the Chriſtians martyrdome, *It is more the choice of our own will, than the effect of your power. i. e.* We dye becauſe we *will* dye, rather than not do our duty, by the omiſſion of which we could eſcape: ſo I ſay, I could eaſily have kept as large an intereſt in the favour and applauſe of all the parties that ever railed at me, as moſt men of my profeſſion, as their own words have told me. What did it gain me in the world, to do what I have done, to loſe the favour of the Papiſts, the *Ithacian* Prelatiſts, the Anabaptiſts, the Separatiſts, the Quakers, the ſeekers, *&c.* But I ſaw whither the temptations of this age did tend. And this was a work that ſome body muſt do, (or elſe woe to the Miniſtry that in their very ſufferings would be ſo unfaithful.) And I thought my reputation with the Uncurable as fit to be caſt away, and my ſelf as fit to bear their ſlanders, as moſt of my brethrens, who had more

uſe

uſe for an intereſt in them than I had. And I remembred that ill-gotten goods muſt be reſtored; and without reſtitution, no remiſſion: Though I can truly ſay, that I diſliked and decryed this ſpirit from my beginnings, yet when I preached firſt, the favour and loud applauſe of ſome good people, tainted a little with this diſeaſe, did tempt me to pleaſe them too often, by exclaiming too ſmartly againſt the corruptions of the Church: Though I ſaid nothing but what I was confident was true, yet I think I did not well to cheriſh their inordinate cenſoriouſneſs in ſuch matters. And having gotten ſometime a great ſtock of eſtimation with ſuch angry perſons, by means which I dare not wholly juſtifie, (though it made me the more capable to do them good) I did voluntarily ſurrender it to them again, before they took it from me; and I did yield to ſerve God at the rate of ſo ſmall a part of ſelf-denial, rather than be ſilent at ſuch a time as this. I have long ago preached to Drunkards and other ungodly people, till they openly roſe againſt me in tumults in the ſtreets, and ſought my life. And ſhall I forbear to ſpeak that truth to *Ignorant-proud* Dividers, which is neceſſary to heal the Church and them, and all for fear leſt their paſſion and partiality ſhould ſhew their guilt, by their calling me what they are themſelves. They call out for *Valiantneſs* in *ſuffering* themſelves: And ſhall *I* be ſo *cowardly* as to fear *their* falſe reports? They cry out againſt the *fear of man*: And ſhall *I fear their* impotent revilings? They will be my witneſſes, that it is a duty to deny our ſelves, and to forſake all for the Cauſe of Chriſt: And I am as certain that Love and Unity are his Cauſe, as I am that he is the Chriſt: And ſhall I think the good thoughts and words of ſome of his froward Children, too great a matter to forſake and loſe: They themſelves think that we ſhould rather ſuffer a priſon or death, then joyn with the holieſt Miniſter and people in the uſe of the Common Prayer: And ſhould I that know the difference think, that LOVE and CONCORD are not matters more worthy to be ſuffered for? When firſt the City and Countrey had ſounded with abundance of untruths about my Book, while it was yet but in the Preſs, at laſt the man that openly aſſaulted it when it came forth, did uſe the ſame inſtruments which himſelf decryed, and filled his Libel with as many untruths as ever I ſaw heaped up in ſo ſmall a room (except *once* in *ſuch another piece*, that was about eight years elder.) And the *Cauſe* it ſelf

he

he ſhamefully ſlip'd over; as if his *ſpirit* and *intereſt* had directed him to *no other means*, but only to attempt to aſperſe the perſon that was againſt him: I wondred that no ſoberer a man roſe up to defend *Dividing-Principles*. And I was glad, that in an age of ſuch Temptations, he had no more approvers among the Miniſters. When I had anſwered that Libel, he ſent forth another, which inſtead of profeſſing repentance, did double the number of his *Untruths*, and caſt out more of his bilious excrements, but pretended alſo to ſay ſomewhat for his *Separating*-Principles and Cauſe. When I had replyed to that, and Admoniſhed him to repent of his falſe Doctrines and Crimes, and above fourſcore viſible *Untruths*, he hath vented a third Libel, of which I am now to give you a more particular account.

CHAP. II.

I Muſt needs again remember the Readers, 1. That the deſign of my Book was not *particular*, to reconcile men only to the Pariſh Churches; but *univerſal*, againſt thoſe *Principles* in mens minds, which cauſe Diviſions in all other Churches, as well as that, and will never ſuffer Chriſtians to Unite and Agree where they prevail.

2. That I was ſo far from perſwading any Miniſter to the preſent *Conformity*, that I perſwaded not the Readers, 1. Either to uſe the Ceremonies; 2. or to communicate with any Perſecutors; 3. or to own Dioceſans; 4. nor to communicate with, or own a Dioceſan Church; 5. nor to communicate with, or own any Pariſh Miniſter, that is intolerable, through *Inſufficiency*, *Hereſie*, or *Wickedneſs*; 6. nor to ſpeak one falſe word, nor to do one ſinful action, to obtain Communion with the beſt Church in the world; 7. nor to prefer Communion with a *worſe Church* and *Miniſter*, before Communion with a better, where it may be had, without greater loſs than benefit; 8. nor to forbear any lawful endeavours in private for each others good; 9. nor to forſake a lawful faithful Paſtor, merely becauſe he is

caſt out of the Tythes and Temple; 10. nor to take a man for your Paſtor, merely becauſe he hath poſſeſſion of the Tythes and Temple; 11. nor that a lawful faithful Miniſter ſhould give over his Miniſterial work, or not perform it to the beſt Edification of the Church, whoever is diſpleaſed by it, or whatever it coſt him; which I take to be downright *Perfidiouſneſs* againſt his *Ordination*, and *Sacrilege*, as being the alienation of a devoted conſecrated perſon; (yea, greater Sacrilege than alienating Church Lands.) 12. Nor did I perſwade any Miniſter, that inſtead of *flying to another City* (as Chriſt once commanded) he muſt needs fly from all Cities: (For the Dioceſans that think Cities only were the ſeats of Churches and Biſhops, might infer, that if it be lawful to deſert the ſouls of all in Cities and Corporations, it is but a little ſtep farther to deſert the Villages alſo.) 13. Nor did I ever perſwade any Miniſter to go to a Pariſh Church in City or Corporation, who is by Law forbidden to come within five miles of it; and who by appearing there, doth put himſelf into priſon for ſix months in the common Jayl. 14. Nor did I ever perſwade any to hear the common Prayer, or go to the Pariſh Churches, merely for fear of puniſhment, and to ſave themſelves. None of all theſe were the matters I that medled with.

3. But the things that I perſwaded men to, were theſe; 1. To diſclaim the foreſaid *Love-killing* and *Church-dividing Principles*. 2. Particularly to joyn with a Pariſh Church, that hath a good Miniſter, and that ordinarily, in caſe you can enjoy no better, without more loſs than the benefit is like to be. 3. And extraordinarily to joyn ſometimes with ſuch a Pariſh, even when you have a better, to ſhew by what Principles you walk; unleſs when ſome apparent hurt forbid it, which for that time is like to be greater than the good.

Pardon this Repetition of the ſtate of my Caſe; for without it I cannot be underſtood, and his repeated untruths require it. And now to his third Libel, called the Review.

Sect. 1. The Title Page ſpeaks of [*All* my *immodeſt calumnies confuted*] when 1. He neither proveth one Calumny in my Book; nor confuteth one detection of his Untruths.

Sect. 2. He cunningly tells you, in an Advertiſement, that ten or eleven have read his preſent citations of my words; As if that juſtified fourſcore falſhoods before written.

Sect.

Sect. 3. Pag. 1. He confeſſeth it is [*fooliſh* and *wicked*] to publiſh fourſcore *Untruths* in five or ſix ſheets of Paper; And yet thinks not himſelf obliged (it ſeems) any farther to vindicate himſelf, by one conſiderable word, but as it were by hoping *his Readers* will not believe that he was [ſo *fooliſh* and *wicked*.] Doth Church-diſcipline require no better defence? nor no more repentance for above fourſcore publiſhed Untruths than this?

Sect. 4. Inſtead of Repentance, he inviteth his Readers to uſurp Gods prerogative, as he doth, and to judge my *Heart, that it was never truly humbled*, and that my *Repentance* is *hypocritical*.

Sect. 5. Thus lying down impeniteutly under all the crimes, falſe doctrines, and untruths which he publiſhed, he now puts them off as *Bye-matters*, and taketh on him to return to the Queſtion, which he ſaith was firſt deſignedly handled between us, which he ſaith is, [*Whether Conformity at this day upon conſcientious grounds, can be defended by any, or at leaſt with any kind of honeſty, be contended for by you*] Thus he will play ſmall game no more, nor write Untruths by parcels, but let you know, that it is not *one untruth* ſhall be the ſubſtance of his diſcourſe. If *telling* the *Church* be a duty, it is not *Railing* to name the ſin. I therefore deſire the Church to conſider whether it be eaſie among the parties that he ſeparateth from, or worſe than they to meet with ſo great *Impudency* in *forgeries*. I know by equivocation almoſt any words may be verified; But when there is no explication adjoyned, the rule of humane ſpeech is, that *Analogum per ſe poſitum ſtat pro ſignificato famoſiore*: that is, Analogous, (or equivocal) words put alone without an ex expoſition, are to be taken in the moſt common or famous ſenſe. Now the word [*Conformity*] in its old and uſual ſenſe doth ſignifie, that Conformity by Subſcriptions, Oaths, and Ceremonies, which diſtinguiſh the people called *Non-conformiſts* from the *Conformiſts*, who yet were notoriouſly diſtinguiſhed from the *Separatiſts*. It's true, that it may be called *Conformity*, if we are baptized, if we profeſs Chriſtianity, if we read the Scriptures, if we uſe the common Tranſlation, if we go to hear a Sermon in publick, if we uſe the Lords Prayer, *&c.* in all this we do as the Church of *England* doth. But this is not it that is notified by the common uſe of this name. Now do but

note the front of the man. 1. The world knoweth that I never *Conformed*, as the Law obligeth Miniſters to do; that I loſe my whole Miniſterial maintenance, (much more than ever he did, all things conſidered) and which is a thouſand times more, the liberty of my Miniſtry in publick, becauſe I do not conform. 2. He knoweth that I have profeſſed in all the three Books, which he writeth againſt, that I neither am for Conformity, nor ever wrote for it. He knoweth how diſtinctly I excluded that from the Queſtion, and ſtated the Queſtion far otherwiſe, which I meddle with. Yet dare this man make this falſe profeſſion of our difference. 3. Yea, when it is [*ſeparation*] in plain words, and not mere *Non-conformity*, which he undertakes to defend on his very Title Page. 4. And that I have oft profeſſed to plead for the ſame cauſe that *Dod*, *Hilderſham*, *Cartwright*, *Paget*, *Bradſhaw*, *Brightman*, *Ball*, *Gifford*, and the other *Non-conformiſts* defended, againſt the *Separatiſts* of thoſe times. And will you believe him if he ſay that they pleaded for [*Conformity.*]

Sect. 6. He again repeateth his moſt palpable untruth, in comparing me in the warrs with [*any one whomſoever*] paſſing over my anſwers, [*adding, that Generals or Parliament would have ſignified little, had they not had ſuch Chaplains*] when I had told him, (and he durſt not deny it) that the Armies were raiſed, before I ever ſpake to Parliament man or Officer, or ever preached to them; yea, two years before I was in the Army, whither I went with an open profeſſion to diſſwade them from the changes which they made: my judgment forſaking their Cauſe in 1644. when their Commiſſion at the New-modelling left out [*For the King*] which before had run [*For the defence of the Kings perſon, &c.*] and the reſt of their intentions evidently to me appearing. Till then, in *Coventry* Gariſon, I did ſpeak all that which in the Book cited by him I expreſſed. Nor did I ever ſay, *I did but little*, as he vainly intimateth.

Sect. 7. Pag. 3. By a falſe repreſentation of my Repentance, (whether ignorantly or maliciouſly) he would inſinuate, that I Repent of *Good* as well as of *Evil*; or elſe that ſuch as he, and his adherents the *Separatiſts*, have none of that ſort of culpability to repent of; or elſe that they diſclaim ſo inglorious a thing as Repentance is, and will ſtand to their ſins at Death and Judgment,

ment, let God ſay againſt them what he will. The firſt is an intimation which maketh no ſmall part of his Book to be one continued Untruth. When one part is ſpent in making the ignorant and ſuſpicious believe that I wrote for Conformity; the next is conſtituted of another Untruth, in the falſe deſcription of my Repentance. But I know the deſign of his railing, is to draw me to talk of thoſe matters over raſhly, (about Wars and Governments) (which I repent of talking of ſo much already) that he may catch ſomewhat for his Malice to make uſe of to a farther end: Fain he would make the world believe that I muſt *ſpeak Treaſon*, or be a *Coward* or a *Turn coat*: Not with the ſimplicity as children dare one another into the dirt; but with the kindneſs that traps and ſnares are ſet for birds, to catch and kill them. And if *Murderous Malice*, and Lying be made by Chriſt the Devils ſins, and the marks of his children, *Joh.* 8.48. 1 *Joh.* 3.8. I think thoſe that are notoriouſly thus ſelf-ſtigmatized, are fitter to be ſeparated from, than to ſeparate from others, as unworthy of their good company. I muſt profeſs, that as in my Anſwers to divers ſuch men as this, I have as near as I could, imitated my great example, ſo I cannot ſee but this man, and others that have led him this ſame way, have exactly imitated the malicious *Phariſees*; And let him be alſo their imitator, who thinketh them wiſer and more ſtout and valiant men than Chriſt; *Matth.* 22. 15, 16, 17, 18, 19, 20, 21. *Then went the Phariſees and took counſel how they might entangle him in his talk*, (that they might either accuſe him of Treaſon, as after they did, or elſe make the people hate him, as a favourer of the *Roman* Tyranny, as they accounted it) *Maſter, we know that thou art true, and teacheſt the way of God in truth* (and wilt not hide thy judgement by dark ſpeeches, nor bauk plain truth:) *neither careſt thou for any man; for thou regardeſt not the perſons of men*: (O malicious commendations!) *Tell us therefore what thinkeſt thou: Is it lawful to give tribute unto* Cæſar, *or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? ſhew me the Tribute money: And they ſhewed him a penny. And he ſaith unto them, Whoſe is this Image and Superſcription? They ſay unto him* Cæſars. *Then ſaith he unto them, Render therefore unto* Cæſar *the things that are* Cæſars, *and unto* God *the things that are* Gods. I hope Mr. *Bagſhaw* will neither ſay, that Chriſt here plainly decided the controverſie intended by the que-

questioners; nor yet deny but he *seemeth* to do it, so far as silenced his adversaries then, and as puzzleth Expositors hard to it now, to understand his meaning: (See Dr. *Hammond* on the words.) And I am in some hope yet, that as foul-mouth'd as he is, he will not call Christ a Lyar, or dissembler, or a favourer of Tyranny, or a Coward, that would say any thing to escape sufferings; But rather of the two think that he is not deceived, who thinketh his own way somewhat like to the *Murderous-Temping-Hypocrites* in the *Text*.

As for my Repenting, which he ignorantly and maliciously talketh of, I shall now say no more to the Reader, but this: 1. *That I expect that the enemies of Repentance be enemies to me.* 2. *That I little regard such censures as this man, who either cannot through ignorance, or will not through malice or passion, understand plain* English *when he readeth it; nor know the difference between the disowning of Evil, and of Good.*

Sect. 8. pag. 4. He intimateth by a Question this visible falshood, that I said, [*I thought nothing of Divinity in the cause,*] so hard is it for Ignorance and rashness to speak truth. This is because I said that [*I knew of no controversie in Divinity about it, but in Politicks and Law.*] And can one that hath ever learned to read *English*, and ever exercised his thoughts of such matters, be possibly so ignorant, as to think this is all one as to say, that *there was nothing of Divinity in the cause?* Their *Controversies were, whether the Parliament had Authority to raise their Arms against the Kings will, prohibition, and opposition? And, whether the King had Authority to raise his Arms against theirs?* And is this a Coutroversie in Divinity? Poor souls! Will you be seduced to think that Christ or *Paul* must decide all controversies of *forms and degrees of power* in Republicks? Which Text is it that telleth you, that the *Militia* belonged to the Parliament, or what degree of power the Courts of Justice have? Did *Paul*, *Rom.* 13. tell you, whether *Nero* or the Senate were the higher power? Did Christ tell the temping hypocrites, whether *Cæsar* justly coined money in, or for *Judea*? But what? Hath Divinity therefore nothing to do in Law controversies? Yes surely, both about the efficient, end, and motives. Politicks and Law tell us *which is the highest power*; And Divinity telleth us, that *we must obey it*, and that *for conscience-sake, as being of God.* Divinity telleth you, that *Religious interest*

may

may be the juſt end and motive of a War: but withall, that *it muſt be made by thoſe only that have juſt power to do it*: But *who hath juſt power*, the Laws muſt tell us. Thus, Reader, the mans ignorance and falſe ſpeaking have lengthened thy trouble.

Sect. 9. *Ib.* [That my *Love of eaſe and fear of ſuffering*] cauſe ſtrange changes in my *corrupt* and *carnal underſtanding*, is at leaſt a ſingle untruth, and may be a double one, for ought he knows, that knoweth not the heart: I am ſure it is a fault, even in Mr. *Bagſhaw*, to make himſelf a *Heart-ſearching-God*, while he maketh the Prayers of his betters to be *Idolatry*.

Sect. 10. *Ib.* But he profeſſeth, that he dealeth thus [in *Zeal to the Glory of God, Love to the Cauſe of Chriſt and Non-conformity, which I have deſerted.*] Where, 1. It is a repeated falſhood that I have *deſerted the Cauſe of Non-conformity*: I challenge him openly to name even one point of it, in which I have changed my judgment theſe 31 yeares: (which I ſpeak not as my praiſe, who in thoſe things have grown no wiſer, except in knowing the ſame things better) to this day. 2. What ſin will you call it to father all theſe falſhoods on [*the Glory of God, and the Cauſe of Chriſt*? Doth his *Cauſe* and *Glory* need mens Lies? How many hundreds thus in a few more Libels may you publiſh, if Satan bleſs them, as hitherto he hath done, with an *Increaſe* and *Multiply.*]

Sect. 11. pag. 5. He reciteth many words of my Diſputations of Church Government, and laboureth (whether by groſs Ignorance or malice, I know not) to perſwade the Reader that I retract or contradict them; and ſaith [*We ſtand amazed you ſhould ſo ſoon and ſo much forget all that you have ſaid.*]

This is not a ſingle falſhood, but maketh up no ſmall part of his Book. Reader, do but hear, and judge whether any thing except his *Amaredni* can excuſe ſuch horrid deliberate untruths? 1. I never retracted any of that book, ſetting aſide the Dedication. 2. I do ſtill profeſs that I am of the ſame judgment which that book expreſſeth. 3. I have in the greateſt audience told the Biſhops, that I *ſtand to it*, and provoked them to anſwer it. 4. There is not a word of contradiction to that Book, in my Cure of Church-Diviſions, which he writes againſt: And am I not as like to underſtand my own writings as this man is? 5. That very Book pleadeth as much, and much

much more for a moderate Episcopacy, the lawfulness of a Liturgy, and those circumstances or ceremonies which I judge lawful, (as kneeling at the Sacrament) than my later Books have done. 6. It was to me a considerable Providence which drew me, when the Sectaries were at the very highest, to write that Book, which had I written since the King returned, they would have imputed to *temporizing*, or a change. 7. The very same men that now rail so loud against me, said nothing that ever I could hear of, against that book, that contained more than Now I have written for; But then it passed uncontradicted by them that now rail at half as much. So, Is it not a strange fate which that poor Book incurreth, that the men of both sides plead it as for them, and commend it, whilst they condemn the Author, as if he were himself against it. The Reverend Bishop whom Mr. *Bagshaw* wrote against, alledged it in the greatest audience (before his Majesty, Dukes, Lords, and Bishops) with no less commendation than these words, [*No man hath spoken better of this than Mr.* Baxter.] And now Mr. *Bagshaw* citeth it with applause: Reader, who is in such a case as I? The Bishop is for my Book: Mr. *Bagshaw* is for it: And I am the man that am against my self, whilst I openly tell them both that I still stand to it as my judgment (only not owning any words that any party shall justly find to be too sharp.) Surely, they labour to bring me to that reputation among these contenders, as *Plato* was among the Philosophers, whom every Sect took to be the second, or next the best.

Sect. 12. But pag. 6. he thinks that he talketh like a man of brains, when he inferreth, that [*if they be such kind of persons as I have represented them, they ought immediately to be forsaken, and forborn, as to any acts of Church-communion*] *Answ.* But, 1. I never said of them, that they printed, besides false Doctrines, *fourscore untruths* in two small Libels, as you have done, and give the world neither vindication nor repentance: And yet you, or your disciples, will not inferr thus against your self. 2. Deceitful man! Did I ever lay the charge you mention, against all the honest conformable Pastors of the Parish Churches in the Land, who have no hand in any thing that you can call an imposition, or a persecution? Nay, that own not (as they think) the Diocesan Prelacy as such, but only Episcopacy in general, and Diocesans, as the Kings Officers? Did I ever lay that charge against all the Christians in the Parish Churches? No,

nor

nor againſt all the Biſhops neither. 3. And muſt all the Churches in a Kingdome be excommunicated or forſaken, for the cauſe of a few men, whom few of them ever knew or ſaw. This is like the Popes interdicting Kingdomes. 4. And if you ſeparated but from the *individual offenders*, ſhould it not be done in a regular way? Why go you about to blind the ignorant with ſuch palpable fallacies as theſe. Is it truth, that men muſt be thus cheated into with errours?

Sect. 13. pag. 6. From what I ſaid [the Epiſcopal Churches would then have been, if they had but had a meer toleration in the times that openly diſcountenanced them, when the countenanced parties ſhould ſet up by themſelves:] he inferreth, as if I had called them ſuch now, when no other are tolerated, and that in all thoſe Pariſhes where are good Miniſters, and no other Churches. Thus palpable falſhood is the very life of all his Libel.

Sect. 14. *Ib.* The ſelf-contradicting man profeſſeth, to *follow the Light which I once had* in this, and yet that my *preſent Light is nothing elſe but confuſion of darkneſs*; when I ſaid the ſame then in that very Book that now I do, and now own that book which I wrote then; And all to carry on a cheating falſhood, as if in this I had changed my judgment.

Sect. 15. I had almoſt paſs'd over a ſhameleſs falſhood, pag. 4. *And that you may know I do not ſpeak at randome, particularly, when at* Glouceſter *you preached upon* [Curſe ye Meroz,] *and now you ſay you do repent: do you expect ever to be believed again?*] which is a mere compoſition of *Umruths*. 1. I never preached on [*Curſe ye Meroz*] in my life, if he mean that text, or thoſe words: I never was at *Glouceſter* but about one month before the Wars: in which I preached thrice or four times; of which one on a Faſt, had reſpect to the times: which was on *Ezek.* 37. 3. *Son of man, Can theſe bones live?* And my buſineſs was to ſhew the Difficulty of the reparation and reformation of a ſinful lapſed Church: In which I mentioned many things, and ſorts of people that would hinder it, but neither my Notes, (which I yet have by me) or memory, have any thing at all that tended unto War, or reſiſtance of Authority. Yet if any other Sermon there did touch the times, which I remember not, I am ſure it was not on that Text which

I never preached on. 2. And he as falſly inſinuateth that I [*ſay I repent*] of what I preached at *Glouceſter*; ſo hard is it to him to ſpeak that which is not utterly falſe.

Sect. 16. pag. 7. In a parentheſis, he ſaith [*If there be any (difference between you and us.)*] The Libeller filling three Pamphlets with heinous charges, and after (and before alſo) queſtioning, *Whether indeed there be any difference between him and me?*

Sect. 17. pag. 8, With as inſolent ignorance doth he feign me to make that which he calleth [*Deviſed Worſhip*] *viz.* the *Liturgy* to be *Idolatry* in my foreſaid Book, and now to repent of, and oppoſe what I held: And all becauſe *Diſp.* p. 378. I ſay *to ſuch as they would ſuſpend, ſilence, excommunicate, puniſh, all ſuch as will not pray to God in the words that they impoſe on them; that if Reaſons will not allay their impious diſtemper, but will domineer over mens conſciences, and the Church of God, we muſt leave them to him, that being the Lord and Law-giver of the Church, is jealous of his prerogative, and abhorreth Idols.* Remember that I ſpake of none but the Clergy. And is there any man that excelleth not in *ignorance* and *raſhneſs*, that would have thought here, that it is a Form of Prayer, or Liturgy, that I call [*Idols*]? or that could not ſee at the firſt reading, that I call the *perſons* only the *Idols*, that *uſurp the prerogative of God.* And will this pittiful man ſtill falſly inſinuate or ſuppoſe, that all the honeſt Chriſtians or Miniſters of all the Pariſh Churches in *England* are ſuch uſurping imperious Idols? yea, or all the Biſhops either? Even *Martyn* himſelf as well as *Ithacius*? Thus are poor ſouls abuſed by deceivers. Yea, note that in the ſame diſputation cited by him, I largely prove the lawfulneſs of Liturgies and Forms, and the neceſſity of them in ſome caſes.

Sect. 18. *Ib.* Yet doth he again moſt falſly ſay, that [*I have unworthily receded from what I wrote*, and yet addeth, that *I have not, that he knoweth of, repented of it. Receded from it, and yet not repented of:* What a forgetful ſelf-contradicter is this man? And ſo he thanketh God *that I was heretofore ſtirred up to write ſo much*, which now condemneth me, even for the ſame that I there and then did write, and never repented of.

Sect. 19. His next ſubject, where he ſaith that [*I argue againſt the Divine and ſelf-evidencing authority of the holy Scripture*] is one of the viſibleſt lyes that ever I ſaw written by a man:

man: When I had not only *ſaid* the contrary, but told where I had voluminouſly *proved it*, to give me not a word of ſenſe in anſwer, but write as if he had never read my reply. Being to *Tell the Church*, I muſt deſire them to conſider, Whether a more *Impudent ſtudied Lye, impenitently inſiſted in, after a double detection, without an anſwer*, was ever preſented to their view? And, whether they can name me a Chriſtian Writer in the world more infamouſly ſelf-ſtigmatized with this vice? The reſt that he writeth of it, I cannot perſwade my ſelf to tire the Reader with an anſwer to. Only I note that he citeth Mr. *Hilderſham's* words, with the falſe intimation that I contradict them, while the ſame worthy man is both applauded by him, and ſuppoſitively taken for a Patron of Idolatry, as one that perſwadeth men not onely to come to Church and Common-prayer, but to come to the beginning. Falſe ſpeakers do thus ordinarily contradict themſelves.

Sect. 20. When pag. 11. he ſaith, that a *Papiſt is worſe than of no Religion*, I ſay no more to him, but that *Overdoing is the Devils laſt way of undoing*, and that ſuch men be they that multiply and confirm the Papiſts.

Sect. 21. *Ibid.* p. 11. he would have you know what Religion he is of, and how he meaneth to ſave his Diſciples from Idolatry, ſaying, *Had not I learned the truth of Chriſtian Religion, from better arguments, and a more certain way of reaſoning than any your books afford, I had ſtill been plunged in the depths of Atheiſm.*] Now, 1. Note that *Reaſoning in a certain way*, preſerveth him from Atheiſm. 2. That he ſeemeth to ſay, that he *was* an *Atheiſt*, by ſaying [*I had ſtill continued ſo.*] But you muſt not expect ſuch baſe mutability from him, as when he hath denied the *Living God*, to *confeſs it plainly, and profeſs repentance*. 3. Note that he *will be an Atheiſt ſtill*, and it ſeems perſwade the Separatiſts to be ſuch, till he hath *better Reaſons than my Books afford*. Now the Reaſons that my Books afford are theſe (note them Reader.) Firſt, from the witneſs of God the Creator in the frame of Nature. Secondly, From the witneſs of God our Redeemer, in his ſupernatural Revelations. 3. From the witneſs of God the Holy Ghoſt, on the Scriptures, and in the Soul. Firſt, Printing on the Scripture the Image of Gods *Power, Wiſdome, and Goodneſs* (which is its *ſelf-evidence.*) And next by the Scripture printing the ſaid Image of Gods *Power, Wiſdom,*

and Goodneſs on every *holy ſoul*, (which none but God is able to do.) Theſe three Teſtimonies of the Father, Son, and Holy Ghoſt, is the ſum of my *evidence* enlarged. Now Mr. *Bagſhaw* will *be an Atheiſt ſtill*, and it ſeems perſwade the Separatiſts to be ſuch, till he hath better reaſons for his faith, than the witneſs of the *Creator*, the *Redeemer*, and the *Sanctifier*; God the *Father, Son, and Holy Ghoſt*. This is his zeal for the Glory of God, and the Cauſe of Chriſt, and the good of ſouls.

Sect. 22. Yet pag. 13. with much railing, he inſinuateth this abominable falſhood and calumny againſt Chriſts excellent Servants, that *Calvin*, *Preſton*, *Hilderſham*, *Perkins*, &c. would have no more done in aſſerting a Deity and Chriſtianity, than to tell men, [*that all is true that God ſpeaketh in his Word*, and that *propria luce*, *it is evident that the Scripture is his Word*, *and that to all Gods elect he will give his ſpirit to diſcern it*, *and thus much alone is better than all theſe diſputes and reaſonings*.] Whereas, 1. Theſe ſame men have all of them ſaid much more themſelves in their writings. 2. And *Paul* preached otherwiſe to the *Athenians*, *Acts* 17. and to others. 3. And what kind of preaching would this man make among *Turks* and Heathens that deny the Scriptures? You ſee, 1. He will leave out all the *Natural evidences* of a *Deity*, and of mans immortal ſtate, and ſo all the *Principles* in which we are agreed with them. 2. He will leave out all the Hiſtorical proofs that theſe Books were written by Chriſts Apoſtles and Evangeliſts, and are not altered ſince. And 3. That he will leave out the uſe of mans Miniſtry, in Tranſlating or Preaching; And will let the illiterate Reader look on a *Hebrew* and *Greek* Bible, till *propria luce*, they know it is of God; or at leaſt, that the Miniſter, when they ſay, *How ſhall I know that this is Gods Word*? ſhall only bid them read it, (whether they can or not) and if they be elect, the ſpirit will cauſe them to diſcern that *propria luce* it will ſhew it ſelf to be Gods Word; but if they be not elect, they have no remedy. And what need Preachers to tell men this? Bibles may be ſent by other hands; and will be *Bibles* whether we preach or not. And the elect are elect before we preach to them. And if the man know that Light here is but a Metaphor, what can he mean by it but [Objective *Evidence*.] And muſt we only tell Heathens, that the Scriptures have their proper evidence, and not tell them what that evidence is? Is this his preaching?

Yet

Yet, that you may see what such men would bring the Church & world to, he adds, p. 13. [*If I understand anything of the true nature of Religion*, &c. *and warneth all persons* most earnestly that they go his way; And most falsly addeth, that *I lay my foundation in the corrupt will of man, and build my superstructure in the carnal understanding, and leave no room for true holiness and mortification, but the root of sin within remaineth untouched.* And is not this, like the Pope, the most uncharitable man of Infallibility, who hath *better reasonings* against *Atheism*, and for a holy state of souls, and (unless to forbid all Reasoning be it) will not vouchsafe to open them to the Church, or bless mankind by a noble communication of them.

Sect. 23. pag. 14. Having ended, he beginneth again with his *Witticismes*: And 1. I speak *absurdly and insignificantly*, for saying of his *Rash*, and *carelesly uttered untruth*, that it's *privatively voluntary*, that is, *when the Will omits its office*. Where (saith this Learned man) *I am much to seek what can be meant by privatively voluntary; or how any action can be done where the will omits its office.*

Ans. And I have no mind to take such a person for my Scholar; And therefore let me be excused, if I leave him (and such *proud ignorant persons*) in his beloved ignorance. Let him believe that a man is a beast, and that his Rational faculties were not made to rule the sensitive, or that the Will either never omits its ruling office, or if it do, the sensitive cannot act; or that the Will is not the principle *quoad exercitium*, of *humane acts*, as the Intellect is *quoad specificationem*; or that if the Will omit this imperate act, *ad exercitium*, and the sense lead men never so far, that yet the Act is not Reputatively Voluntary; that is, that mans Will is not guilty of any privation or omission of loving God, of feeding our children, of giving to the poor, of praying, meditating, &c. or that such omissions are not imputable to the Will as sins: when all say that all sin is Voluntary. I do not wonder that this man is against Bishops tooth and nail; even as they are ordainers: For, as loose as they are said to be in their ordinations, I doubt whether they would not reject him for utter Ignorance and insufficience, who hath no more knowledge of the nature of sin, and no more reason to cure his Atheism.

Sect. 24. His next high witticisme is, that I mention [*A receiving*

ceiving obediential power in a carnal Will; which receiving you call (saith he) *a passive power; where the Comment is harder than the Text.*

Answ. Reader, Dost thou not blush, that among men that have been at an University, there should be found a man so *ignorant*, (and so *proud* of it) as not to know what *Potentia obedientialis* is, in common use of Philosophers and Divines; or not to know that every creature is passive in receiving the Divine influx, or operation; or that *Recipere est pati*, unless when we take the word *Recipere* analogically and morally. If these things were but *Hard* to the man, why is he so proud as to disdain them?

Sect. 25. The next and last is, when he had said that [*It is not corruption barely, nor imposition barely, that is a sufficient ground for any to separate*; I had no rag to cover his [*barely*] with, but charitably to interpret him, as meaning by *barely* [the *Quatenus*, or the *Act formally as such*, without taking in the *greatness* of the *matter* of that *corruption* or *imposition*: that is, That it is not *Corruption formally*, *as Corruption*, but the *greatness* of the matter corrupted; Nor *Imposition formally*, as an Act of Imposition, but as an *imposition* of some ill or unsufferable thing: I could not have put sense on his words by any other interpretation: Yet doth he so disdain my kindness, and to have so much *sense* imputed to him, that he pronounceth the sentence that [*I and the Schools may call these distinctions, but indeed they are nothing but Learned Nonsence.* And if the Reader be not yet convinced that *PRIDE* is the Father, and *IGNORANCE* the mother of our errours, contentions, divisions, scandals and confusions, he shuts his eyes here against a most convincing instance.

Sect. 26. p. 15. For saying upon the invitation of his Sophistry, that I am perswaded if *Christ came personally and visibly to demand it, the King would yield up his Crown to him*; Instead of defending his errour, which this reason did detect, he only sentenceth me to be *like* the *Mockers* that deride the promise of his coming.

Sect. 27. *Ib.* He next compareth me to *Boyes and Children*, as *pretending to know no difference in point of Imposition, between one that useth a form of his own, and he that is imposed on to use only the form of another*, p. 119. 120. Thus the man and his ten or eleven

friends

friends, whom he chargeth in his premonition with atteſting his Veracity, are all made falſities by him. There is not a word of my *pretending to know no difference*: Nor was my compariſon at all [*between one that uſeth a form of his own, and he* (he meaneth *him*) *that is impoſed on, to uſe only the form of another*, as he is himſelf *impoſed on* by that other, but only as both impoſe upon the people. No doubt there is a difference in the *Paſſive part*, between the Miniſter that is impoſed on, and him that is not. But I ſtill provoke him to tell me any difference in their ſeveral impoſitions on the people, which at all concerneth our preſent controverſie.

Yes, he addeth [*In the one caſe the hearer is alwayes at perfect liberty how far and how often he will joyn: In the other he is alwayes tied up, and muſt either joyn in ſuch a preſcript form of words, or none at all; and this he knoweth beforehand*, &c.]

Anſw. Here are two differences pretended. 1. Reader, Is there in the firſt any ſhadow of the truth at all? Yet are there ſome men that ſuch words will take with, contrary to the common ſenſe of mankind; As if it were not the Papiſts only that can believe againſt all common ſenſe. What reaſon can he give why one that is preſent is not as free to joyn, or not to joyn in heart, with any paſſage in the Common Prayer, as in a *free prayer* of the Miniſter? I do ſeriouſly wonder what made the man ſpeak theſe words. When the Miniſter prayeth freely, I may in heart either joyn with him, neglect him, or diſſent: And what hinders me from doing ſo at Common-Prayer? He ſaith, *I muſt joyn in that form, or none at all. True*; And ſo muſt I when the Miniſter either prayeth *freely*, or in a *ſtinted form of his own*. You muſt joyn in that or none at all for that time. I told him of old Mr. *Fen*, (a zealous Non-conformiſt at *Coventry*) that would ſay Amen loud to every Prayer of the Liturgy, ſave that for the Biſhops: Did he not uſe as much liberty here as he could have done at free prayer?

2. And for *fore knowledge*, he paſſeth by all the anſwer I oft gave to that objection, and ſingeth over the ſame ſong again. *Fore-knowing* what will be ſaid, doth *more* enable me to know what clauſe to forbear my conſent to, than in ſudden Prayer not foreknown. And what if by his conſtant cuſtome I foreknow, that *John Simpſon, Randal, John Goodwin, Saltmarſh, Dr. Criſp, Canne, Johnſon, Blackwood*, or any other tolerable Opi-

Opinioniſt, will put his opinion into his Prayers? Doth not that make them in this all one with an impoſed prayer, as to *fore-knowledge*? And when I *fore-know* that the Matter of the Liturgy (uſed on the Lords dayes by the Miniſter and people) is *ſound*, this *fore-knowledge* maketh it not evil in the uſe.

Sect. 28. When I gave him no leſs than twenty Queries containing plain evictions of the falſeneſs of his Doctrine about the Scriptures, his anſwer is, that he will anſwer them, when *I have ſatisfied him that I ſinned not greatly in raiſing ſuch miſts and doubts: and when I give him ſecurity that I will not ask him as many more.* Reader, Is not this man an eaſie diſputant; Did you ever know any that anſwered all with leſs ado, than ſo ſilly a reaſon, Why he ſhould not anſwer it?

Sect. 29. He concludeth, by telling us, that he [*is* (*to ſay no more*) *your beſt, your equal*] I know what he *meaneth*, though not what he *ſaith*: And really it was but need that he ſhould tell the world how good or worthy a man he is, or elſe a ſober perſon that had but read one of his three Libels, would hardly have believed it.

Sect. 30. Having ended the ſecond time, he begins again with a Poſtſcript, to tell us his reaſons for his refuſing the Oath of Allegiance, which he is impriſoned for. But I have no mind to meddle with him where I have no call. And ſhall only ſay, that had it been more, even the Oath of Supremacy it ſelf, if he will regard either *Non-conformiſt*, *Independents* or *Anabaptiſt*, Mr. *Bradſhaw*, Mr. *Nie* and Mr. *Tombes* have each written enough *to teach him better to underſtand that* Engliſh.

CHAP.

CHAP. IV.

An Admonition to that part of the Church which is inclined to Mr. Bagshaw's *Errours.*

Sect. 1. WEre it not my present Duty to *Tell* the *Church*, I should take it to be as inconvenient as unpleasing, to open Mr. *Bagshaw*'s sins. But as Christ did it by the Pharisees, yea, and *Peter* himself; and as *Paul* in his Epistles, did it by many; so I think it is now become my duty, though he and his believers be displeased by it. I shall but desire the impartial sober Readers, that have perused his Writings and mine to judge.

1. Whether so great *Ignorance* as he discovereth in himself, be not scandalous in a Preacher of the Gospel.

2. Whether such *dangerous errours in Doctrine*, against the *very foundations of our faith*, with many other proved against him, make him not an unsafe Guid for souls? And give not incomparably greater occasion for renouncing him as an Heretick, to such as are apt to take such occasion, than most called Hereticks in the ancient Churches gave.

3. Whether it be not rare among the worst of men, to meet with so many evidences of *Insolent Pride*, above the common measure of *Proud men*, as his three Libels do contain.

4. Whether it be not a hard matter to find among the worst of men on earth, two Libels so small, containing *above fourscore visible Untruths in matter of fact*; And a third to follow them, *substantially constituted of the like Untruths*; scarce now to be numbred, any more than drops that are aggregate in a Pond.

5. Whether it be not rare to meet with more *malicious contrived snares*, to make up his ends upon the *person*, instead of defending of his Cause.

6. Whether ever you saw a controversie so managed by any sort of men, of what heresie soever, that *said so little for their*

Cause as he hath done for his Love-killing Principles. I confess I remember not one, no not excepting the very *Quakers*. Read over several debates, and see whether ever a cause so hotly contended for, had so little said for it?

7. Whether ever you saw *Books so answered* as mine are by him? In all his three Libels, not medling at all with any considerable part of my Books, as to any answer; But silently passing them over, as if he had never read them. And yet going on to repeat the same things, which I had confuted?

8. Whether his *Calumny*, or *false accusations* of me, and of *Calvin, Perkins, Hildersham, Preston*, &c. be not an unchristian act?

9. Whether it be not rare among the worst to find such footsteps of great *Impenitence*, as he giveth in so silent a passing over his guilt of the fore-mentioned *fourscore Untruths*, without any considerable Vindication: and after Admonition, adding so many worse?

10. Whether it be not rare to meet with so much *audacious impudence* in *sinning*?

11. Whether the *slandring* of so many millions, yea, *almost all Christs Churches on Earth*, as differ from him in point of Forms, &c. *as guilty of Idolatry*, be not a most heinous sin against Christ and them, as representing them as odious in the world?

12. And is it not a sin to *draw so many poor souls* as will believe him, so far towards the *hatred of Christs Churches*, and *from Communion with them*, and to confine all their Communion to so narrow a compass?

13. Whether *Fathering all this on God and Religion*, make not the sin to be yet greater?

14. Whether, according to his power, he shew not as *Cruel* and *bloudy*, and *silencing* a disposition, as any of those that he accused of it.

15. Whether he do not injuriously, to labour by his insinuations, to bring many honest well-meaning Christians, under into the same guilt with himself, or into the shame and reputation of it? Insomuch that already the common report dishonoureth many of the *Semi-separatists*, saying, that they secretly rejoyce at his Writings, and so hate my Treatise against

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againſt Church-dividing Principles, as that for the ſake of it, they will read no other of my Books? (And if that hurt *them* no more than *me*, the matter is but ſmall.)

Sect. 2. And when you have well conſidered of theſe things, I ſhall next deſire you to conſider, Whether this man hath not brought you as great a Care or Caution againſt *unlawful Separations* and *Diviſions*, as moſt men ever did in the world? For 1. Here you ſee how much you muſt bear with, unleſs you will ſeparate from your own leaders: Deal but impartially: Is there one Pariſh Miniſter, yea, or one Pariſh Church Member of many, that was ever convict of ſo much ſin, as Mr. *Bagſhaw* hath publiſhed, and ſilently, but impertinently lyeth down under? Is there many of them that ever defended half ſo much ſin ſo obſtinately, without confeſſion, and yet ſo impotently without ſence? Separate from no Miniſters or people that are not proved as guilty as this man, and I will never more write againſt your Separation. 2. And now the world and poſterity ſhall ſee in this mans writings, how the cauſe of unlawful Separation was defended in this age. I openly profeſs, that this is a great reaſon that drew me to Defend my Cure of Church Diviſions, by three following Defences; that Poſterity may ſee what intereſt and paſſion will not now ſuffer ſome to ſee. I look to the times to come. And if there be any wiſer men among them, that can ſay more for the Separating-cauſe, they are beſt ſet to it; For if they leave it on ſuch hands as Mr. *Bagſhaws*, it is eaſie to foreſee that it will be ſhamed for ever.

Yet do I ſolemnly profeſs that to my utmoſt remembrance, I never in my life did venture upon, or manage one diſpute by word or writing, through a confidence in my own ability to make good what I undertook, but in a confidence of the goodneſs of my Cauſe, and of the great advantage which the evidence of plain truth doth give to any man of good reaſon to defend it, even againſt the cunningeſt Sophiſter that ſhall oppoſe it.

Sect. 3. And now I ſhall add my Admonition to you, as not being quite ignorant of Satans Wiles, to tell you what a ſnare is laid for you all in Mr. *Bagſhaw's* Writings; and as one that hath no intereſt, but Chriſts and the Churches to

move him to it, to tell you how great the danger is, if you swallow the bait.

1. If he prevail with you, he will draw you into the *guilt of all those sins of his own* fore-mentioned, by your approbation & consent. And how great an addition will that be to your load?

2. It would draw you to the entertainment of all those *Love-killing*, *Malignant*, and *Dividing Principles*, which I cast down, and he sets up. And you little know what an evil it is, to have an understanding so blinded, and a heart so defiled.

3. By this means that *true universal Love to Godly men and Christians as such* will be destroyed: And when you should bear Gods Image, who is Love it self; you will be made like Satan, the enemy of God and Love: And instead of loving your neighbour as your self, you will take your neighbours, yea, Christs members, for your enemies.

4. And as Love is the fulfilling of the Law, so your *death of Love* will be the death of all your *true obedience*, and lead you to the breach of every Law. You will deny all the *acts* of Love in word or deed to others that you owe them to; you will *censure*, you will *backbite* freely, you will *receive false reports*, and *vend* them again to others. And Christ may say to you, *Inasmuch as you did it not to one of the least* (mark *the least*) *of these my brethren, you did it not to me.*

5. You will be tempted into *Treason against Christ*, under pretence of piety, denying his interest in almost all his Churches in the world; Even as if you should say, that the King is King of one or two Towns only in all his Kingdoms, on pretence that all the rest are not good enough to be his Subjects. I profess openly, that nothing in the world more moveth me to do what I do, than this; *That there is much within me that will not suffer me without abhorrence, to think of either unchurching all Churches in the world, that use a set Liturgy* (yea that use one worse than ours), or *yet to hold that they should all be separated from.* And had I ever Vowed and Covenanted to do this (as I did not) it had been a sinful Vow.

6. And moreover, it will possess you with a *degenerate and false kind of Religion*, consisting in sidings, and partial opinions, and obeying your selves instead of God.

7. And

7. And it will make you Satans inſtruments to *diſturb all Churches* that you joyn with, if you do not want occaſion and temptation. For the Principles which I wrote againſt will let no Church be quiet where they prevail: And a Kingdom or houſe divided cannot ſtand.

8. You will be drawn from true *ſpiritual worſhipping* of God; and your worſhip and Church-communion will be corrupted: Inſtead of holy and heavenly Sermons, Prayers, praiſes, *&c.* you will be infected with a contending and envying paſſion, and puffed up with the conceit of your own judgments, and grow zealous for your perſonal opinions, and your parties, and turn your preaching and praying into a ſtrain that ſavoureth of this diſeaſe, and defile them with unſounder paſſages for your errours or divided intereſts, than any can be found in the Common Prayers which you ſhun.

9. And if you be thus overcome, it will heinouſly aggravate your ſin, that you will do all this as a *part of your Religion*, and ſo will father it *all on God*, as if ſuch doing pleaſed him, and proceeded from his *ſpirit*, and were commanded by *his word*. And as *Matth.* 12. it is made the unpardonable ſin to *blaſpheme the Holy Ghoſt*, by aſcribing his Miracles to Satan, ſo though it be *pardonable*, you ſhould eaſily ſee that it cannot be *ſmall*, to ſay that thoſe things which are *pleaſing* to the Devil, and proceed from *his will*, and malicious ſuggeſtions, are *pleaſing to God*, and *proceed from his ſpirit and word*.

10. By theſe means Satan would make your *Churches* to do his work againſt the Lord whom they profeſs to worſhip, and and to be the very Neſts where *PRIDE* and *IGNORANCE* ſhall breed their like, and ſhall cheriſh ſinful Love-killing principles and paſſions, and animoſities againſt your brethren: And ſo your Aſſemblies will be acted too much by his ſuggeſtions, and become his Work-houſes, while you think that they are ſerving God; and mens *wiſdom* will be *earthly, ſenſual*, and *diabolical*, when they verily think it is *from above*, *Jam.* 3,15,16.

11. Thus he would fain bring an *odium* upon *your ſelves*, and cauſe you to go under ſuch a character as the *Munſter* Anabaptiſts, and the Familiſts, Quakers, and ſuch others do: That men may ſay of you, that while you take on you to be ſtricter than others, it is but in abhorring other mens *Prayers*, and extolling your own; And that ſin is no ſin when you find it in your own party,

party, or your ſelves. And that Lyars, and moſt impudent Calumniators and proud Revilers, *&c.* go among your ſelves for Godly perſons, while the uprighteſt men that uſe the Common Prayer, do go for Idolaters and Ungodly. And if Satan can but get ſuch an odious Character faſtened on you, what miſchievous advantage will he make of it?

12. For then next he will hope to bring *all the Non-conformiſts* (or the greater part while a few only are excepted) under the *ſame Character* for *your ſakes*: That they may be all thought to be men of *irrational, uncharitable*, and *unpeaceable* principles and ſpirits; whoſe Religion conſiſteth but in Fanaticiſme, and ſelf-conceit, and fooliſh condemning the things which they underſtand not, becauſe their party hath done ſo before them. And if Satan can thus far obtain his ends, he hath laid the eggs of a world of farther ſin and ſufferings.

13. Then all that are againſt them will be exceedingly confirmed in all thoſe things and wayes, which I need not name unto you, and for which it is that you ſeparate from them: And will think that your condemnation of them is but a commendation.

14. Yea, Miniſters of *looſe and vicious lives* will be hardened by you againſt repentance, and will think that they are better than you, and that though they ſometimes are drunk, or idle, yet they are pardoned, becauſe you that own ſuch greater ſins, do paſs for godly, and becauſe chiefly ſuch as you condemn them.

15. Yea, (which will be a doleful miſchief) you will afford *matter* for every *carnal Preacher* to make a Sermon of, againſt thoſe that go for ſtrict and godly, and to perſwade the people that all that profeſs much ſtrictneſs, are but ſuch as you, and that hypocriſie is the cover for their ſins, which are worſe than other mens. Thus, while the word *Puritan* (as Fanatick now) was firſt taken up to ſignifie an errour (a conceit of *ſelf-perfection, &c.*) at laſt it grew that which Mr. *Robert Bolton* hath ſo often told the world, a word of ſcorn in wicked mens mouths, againſt all that truly feared God. And thus while you fly from all the Pariſh Aſſemblies, as defiled, you will be the men that will make them far worſe, when ſome Pulpits will be made Stages, on which the Actors may ſet forth all thoſe Religious men, that in any thing diſſent from them in a ridiculous and odious dreſs, to the deriſion and loathing of the auditors.

16. By which means thouſands of ignorant people will be tempted

tempted into a contempt of piety it ſelf, and their converſion wonderfully hindered: And prejudice will make them turn from that way with ſcorn and obloquy, which ſhould ſave them. O how many thouſands have in *England* formerly been hindred from true repentance, by hearing ſtrict Religious people both talk'd and preached againſt, as hypocrites, and a ſort of proud ſelf-opinioned men!

17. And the common people will learn quickly to overgo the Preachers, and will make the Godly in ſtreets and Ale-houſes their common ſcorn: And Satan will have almoſt as many Preachers to make Piety odious, and hinder mens repentance, as there be wicked men. As when the Preacher by a *Puritan* heretofore meant a *Non-conformiſt*, the ignorant rabble expounded and applied it, of all that were not ſuch as they.

18. And by this means the Devil hopeth to diſaffect and exaſperate many *Learned men* that differ from you, to turn the *ſtrength and reputation* of their *parts and learning*, to make you contemptible and vile. Biſhop *Overall*, *Whitgift*, *Mountague*, *&c.* were very learned men: but exaſperation ſet their parts and pens in that military ſtrain, as was not pleaſing to their Antagoniſts: As it did Mr. *Hooker's* and many more, who by Love and meekneſs, and a peaceable familiarity (without ſin) might have been diſarmed. I need not go beyond Sea, to tell you how the Learned *Joſ. Scaliger* was exaſperated to revile the *Puritans* by Mr. *Lidiates* oppoſition (*vid. Praf. ad Cam. Iſagog.*) nor to mention *Salmatius*, *Grotius*, or any others there; nor to look back as far as *Eraſmus*, much leſs to many, (too many) of the ancient Biſhops and Doctors of the Church.

19. Yea, while you fear Perſecution, you will take the readieſt way in the world to bring it on your ſelves, and others for your ſakes: For the conſciences of Rulers will (perhaps) little ſcruple the hurting of ſuch men as are taken to be ſo bad: They being Gods Miniſters to uſe the ſword for a terrour to evil doers, and if you once paſs for notorious evil doers, you will hardly ſcape. And it will be but a fooliſh fruitleſs courſe to *do the evil your ſelves*, and then lay the blame of all your ſufferings on them that *tell you of it*, and that *take* it to be evil, and will not commend your ſins as ſo many acts of piety: As if the aſſumed name of Virtue would hide the odiouſneſs of Vice: For nature and Scripture will help men to ſee your nakedneſs through ſo thin a vail, and God himſelf will not ſuffer ſin to

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keep up its credit by usurped names. It is not silencing the Reprovers that will do the work of any sinners. It must be the avoiding of the sin it self.

20. And if you take this sinful dividing course, you *will make more Papists*, and such others as you your selves, most fly from and disclaim, than almost any other way could do. Nothing that I know of in the world, doth so strongly tempt some sober conscientious men, to think Popery necessary for the Concord of the Churches, and a violent Church Government necessary to our Peace, as the woful experience of the errours and schisms, the mad and manifold Sects that arise among those that are most against them. Thousands have been made Papists in *England*, *Scotland*, and *Ireland*, within these twenty years, that have been driven from us by our shameful Sects; yea, many of the Sectaries themselves, when they have run themselves through as many Sects as they could try. I am perswaded that Mr. *Bagshaws* Libels are as powerful writings to cross his own desires, and turn many from Non-conformity, and others unto Popery, as most that have been published in this age. Multitudes that read them will say, *Here you see the spirit of Non conformity* (though I have proved it a calumny:) Others will say, *You see how mad men grow when they unite not with the Catholick Church, and live not under a strict Church Government.*

21. And by all this Satan hopeth to turn the *Non-conformists Sufferings* to their *shame*: And to make the world believe that as this man suffereth for refusing the Oath of Allegiance, so do the rest for some self-conceits, and unwarrantable fancies of their own.

22. And he will put hard to bring *Church discipline* it self into disgrace and scorn, by you that most desire and plead for it. For men will say, These are they that cry out for *Discipline*, and separate from our Church because it wanteth or corrupteth it. When in their own Churches and Leaders, such crimes (as *Bagshaws* Books contain) are tolerable, as consistent with religious zeal, and perhaps is all ascribed unto godliness? what more effectual way could be devised, to make Church-discipline contemptible to the world?

23. And all this will tend to disable the Ministers of Christ, both conformable and non-conformable, from doing any good, and winning any souls to true repentance. When the Conformable Preachers should do good, the people will be taught by you to shun them, or despise them as Idolaters: When the Non-conformists should do any good, they will be taught by your practice and other

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ments calumny, to turn away from them, as ſuch as afore deſcribed. And then how much hath Satan gained? I know another ſort of men are at leaſt as deeply guilty of all theſe conſequents, as you: But that is no excuſe of yours. And though it muſt be that offence come, yet wo to them by whom it cometh.

24. And indeed it would be a heinous aggravation of your ſin, if you ſhould defie Gods Providence, and the large and lamentable experience of the miſchiefs of Love-killing dividing-principles and wayes. This ſpirit and way was of old blaſted in *England* and *Holland*; It troubled *New-England*; It injured the *Non conformiſts*, and put them to write many books againſt it (more than the Conformiſts did.) The books of Mr. *Perry* (*Martin Mar-Prelate*) full of jears and ſcorn, were unſavoury to all ſober men; and his death the more diſhonourable. *Scotland* kept them out thence by Diſcipline. In our late Wars, *Martin-Mar-prieſt* (*Overton*, as was thought, with *Prince*, *Lilburn*, *&c.*) quite exceeded *Martin-Mar-Prelate*, and the Miniſters were more ſcorned than ever were the Biſhops: Seekers, Quakers, and Ranters, have all been generated (for the moſt part) by the foreſaid *Separating* Principles and Spirit. I will tell you no more now, what effects it then had on the Churches and Kingdom, nor what it hath brought on themſelves and us. But *reaſon* ſhould tell it you; and I will tell you, that now, even now, to run violently further into the ſame fire which firſt burnt up ſo much of our Concord, peace, and glory, and turned us into aſhes, and then burnt up the men that kindled it, and is not quenched to this day, nor like to be in haſte; I ſay to blow this fire ſtill, and run into it, and back-bite even Non-conformable Miniſters themſelves, that would but diſſwade you, and deſire you to quench it, will be an obdurateneſs ſo like to *Pharaoh's*, as may be a doleful prognoſtick to the guilty, if not to all the Land.

25. You little know what a pernicious deſign the Devil hath upon you, in perſwading you to deſire and endeavour to pull down the Intereſt of Chriſt and Religion, which is upheld in the *Pariſh Churches* of the Land; and to think *that it is beſt to bring them as low in reality or reputation as you can*, and to *contract the Religious Intereſt all into private meetings*: By which means, 1. The privacy ſhall keep it under obloquy, ſuſpicion, and contempt: 2. And ſhall level the ſound with all the rotten Sects in their reputation: 3. And ſhall leave them no ſecurity in Law for their continuance an hour: 4. And ſhall keep them ſtill under the cenſures, diſcounte-

nance and dangers of the Law. 5. And young rash intemperate spirits among your selves, will be continual endangerers of your liberties. 6. Or a malicious enemy may at any time put on the vizor of a friend, and come among you and act a furious part, to make you odious and overthrow you: 7. And few of the young, the ignorant or licentious sorts will be your Auditors; And how will the work of Repentance then be carried on by you? The most will go to the publick Churches, when you have done the most against it you can. 8. And when the present generation of *Non-conformists* are dead, do you think it likely that so many will survive them of their mind, as are sufficient without the publick assemblies to keep up the Christian and Protestant Religion in the Land? You are ignorant if you think it probable. I know that God can do what he will; But his *Promise* is the measuring object of our faith: And I think he hath promised no such thing. And I have long feared lest twenty years wilful contentions, wantonness, &c. will not be punished with a short rebuke. If you know how great a number was silenced in King *James* his time, and yet that in 1640 there were not found near half so many Non conformable Ministers as are Counties in *England*, you may think it is possible it may be so again. And would you have but one Minister in a County or two, to keep up all the Interest of Religion? I am not without hope that God will make men so wise as to unite us, before such a day: But of that we have no certainty. 9. Yea, could you wish *at this day* that the Christian and Protestant Religion were kept up by *none but the unconformable Ministers in private?* No honest man can wish it, who considereth how many of the 1800 are dead already, and how few are left in most Counties of the Land, in comparison of the Congregations that need instruction? I know that it is commonly said, that God blesseth not their Ministry to the conversion of any souls, and therefore it is as good be without the Conformists. But this is foolishly spoken. For, 1. Many of them are as wise and as good men as you. 2. You have no satisfactory account what hearts are secretly wrought on by their Ministry. They come not all to you to be confessed. 3. And the worser sort of them are not worse than *Judas*, whom Christ sent forth. 4. And there is much done to keep up the *Christian and Protestant Doctrine* in soundness, against Infidelity and Popery, where few are brought to sound Conversion. And so *Gods publick worship, and the hopes of our Posterity* are kept up. If any of you had rather that all turned

open.

open Infidels or Mahometans, my soul shall not enter into your Counsels. 10. And the *publick Churches will be kept up some or other.* If you would have the Protestant Interest in them fall, the Popery will find them as a house ready swept and garnished, and will make our latter end worse than our beginning: 11. And I am perswaded few can be so sottish as to be ignorant, that it greatly pleaseth the Papists that you are forced into corners, and hold your exercises of Religion by connivance, against Law; and much more you will gratifie and rejoyce them, if you could help them to get down all the Protestant interest in the Parish Churches. And do your Leaders yet think that the Papists are pleased with that which will promote the Protestant cause? 12. Many a man as wise and good as you, whose Judgment is Non-conformable, who liveth where there are no other Churches, would take it for an unspeakable loss to be deprived of the benefit of the Parish Churches. For all these reasons, though I desire Reformation, and will never swear not to endeavour it in my place and Calling; yet I will do the best I can to get the best Pastors into the Parish Churches, and to promote their reputation, and the labours of the Ministers there, and bless God for what is yet there left us; and yet will be one that shall mourn for the reproach of the solemn assemblies.

26. Moreover, it is one of Satans plots upon you, to prepare for the reproach of the Non-conformists, when greater necessity shall drive them to the Parish assemblies and Communion, Do not you make any doubt of it, but that if the wrath or rigour of superiours should bring them to the same condition, as the old Non-conformists were, the most of the present Non-conformists would come to the Parish Churches, even in Common Prayer and Sacraments as they did. And you are preparing reproach for them, that they may then be called Changelings, who forsake their former principles and cause.

27. And verily you will keep up the *Papists* hope, that by an universal Toleration they may at last come in on equal terms with you, or by connivance be endured as much as you. And if they be equal in *England* with you, their transmarine advantages will make them more than equal, notwithstanding their disadvantages in their Cause, and in their contrariety to Kingly interest (which *Henry Fowlis* hath in *folio* most fully and unanswerably laid open.)

28. And though God in mercy hath at present given us a King that owneth the *Protestant* Cause, so resolvedly, as to make a Law against

[illegible] no promise that [illegible] be [illegible] for ever; And if we should ever have a King more indifferent in his Religion, do you know what a temptation it would be to him, to pull down the Protestant Religion, if he found it but in corners, under a connivance; and found it under the reproach of such crimes as *Bagshaw's* books contain? It were the next way to procure the fatal word, *Down with them even to the ground*; Though I know we have the greater security against this, because *Popery is so much against Princes interest, and is the delivering up the Kingdome in part to a foreign power.*

29. In a word, Satan is playing by Mr. *Bagshaw* no lower a game, than by turning all the people from the Parish assemblies, (while there are not in *England* (had they [illegible]) Ministers enow to supply the tenth part of the Churches) to make the generality of them to live like open Atheists, that give God no publick worship at all; and so to extinguish knowledge, Christianity, and all Religion, in most of the Land. These things I see, and because I see them I do as I have done.

30. There is another reason that sticks much with me, as knowing what silly peevish souls are employed in against themselves, but I will add no more.

Brethren, I have discharged my conscience; Some will hear; I will bear the censures and obloquy of the rest. Your sins are no more lovely to me, than the sins of other men; nor no more merciful to *England*: We all suffer by and for such sins as I have reproved. I am one of the sufferers, and therefore should have leave to speak. I am long ago engaged in the cause of *Concord*, *Love*, and *Peace*, and will not betray it for the shadow of *Purity*, nor for the pleasing of any party whatsoever; Though no duty when such is to be omitted, nor any sin committed for *Peace*.

And to prevent the Calumny of *Papists*, and the misinformation of Posterity, I add, that besides one hot-headed, honest young man (Mr. *Brown*) *I hear of no Non-conformable Minister in England that openly owneth Mr.* Bagshaw's *Hands*, or *secondeth him in his defence of the Love-killing Principles of unlawful Separation*; Which, (with the other evidences of quietness and patience in the private assemblies of these times, I take to be a marvellous thing, considering mens *great and manifold temptations, which in time I hope God will abate.*

FINIS.